I. ON JOINING A COVEN

A. Reasons for joining a Coven

1. To experience a sense of community.

a. As Crafters, we seem to stand slightly to one side of mainstream society.

(1) This setting apart makes us feel as though we are alone and surrounded by people who do not understand us.

(a) A coven brings together like minded people who can form a surrogate clan or tribe, which then serves as a support group.

(b) Most newcomers to the Craft express their feelings at Covenmeets as a 'coming home' or finding 'their people.'

2. To find religious freedom

a. Most Crafters have had a lifetime of religious bigotry with which to contend.

b. Consequently they are more willing to tolerate other peoples beliefs.

(1) And, because of their emphasis on direct experience with the Goddess, they are not so quick to condemn your experiences as the result of psychosis or delusion.

(a) In most cases, they have had the same or similar experiences.

3. To receive training in psychic development.

a. A Coven serves as the training ground in which each member develops her/his personal power.

(1) The support and security of the group reinforces each member's belief in themselves.

(a) Psychic training opens new awareness and abilities.

(b) And feedback from the group becomes the ever present mirror in which we 'see ourselves as others see us.'

4. To gain power over others

a. Many times this is the strongest motivation for becoming a witch and joining a Coven.

b. The perceived need to gain power over others is a desperate cry for help which indicates an insecure and frightened individual.

(1) Patriarchal systems teach that there are a privileged few who manipulate the masses and we are led to believe that our own self worth is direct proportion to the power we hold over other people.

(a) This mindset leads to the view of fellow humans as being both competitors that must be 'beaten' and as potential slaves.

c. One of the major objectives of the first degree training of a witch is to get the potential witch to face the Self truthfully.

(1) During this process the witch examines her/his own motivations and internal programming.

(a) This is in keeping with the Hermetic maxim to "know thyself".

(2) As the witch comes to realize that the need to have power over others stems from a lack of power over one's own self, s/he is taught techniques which lead to gaining control over their own lives and that build personal power.

(a) With personal power, the need to dominate others subsides along with feelings of powerlessness.

I. TYPICAL STRUCTURE AND ORGANIZATION OF A COVEN.

A. Structure

1. The structure of the craft is cellular, based on small circles whose members share a deep commitment to each other and the craft.

a. The craft tends to attract people who, by nature, do not like to join groups.

(1) The coven structure makes it possible for rabid individualists to experience a deep sense of community without losing their independence of spirit.

(a) Even so, because the coven becomes a family, that makes demands upon its members, just as any family does, there are crafters who cannot function within the strictures of a coven.

(b) These crafters usually work their rites alone except for those rare occasions when they can join their brothers and sisters in the celebration of the Mysteries.

(c) These people are rightly called Solitaries or Solos, and their dedication to the craft requires them to forego the camaraderie of a support group such as a coven.

2. A coven, by tradition, never (?) contains more than thirteen members.

a. In such a small group, each person's presence or absence affects the rest.

(1) The group is colored by every individual's likes, dislikes, beliefs and tastes.

b. Some, less traditional, covens consist of any number of members from 3 - 20.

(1) Many times this comes about because of the many people who wish to work in the craft and the shortage of qualified leaders to accommodate everyone.

(a) Other factors that may affect the size of a coven are the group's philosophy, the size of the working circle, and the available members.

3. Originally, the members of a coven were the teachers and priestesses/priests of a large pagan population of non- initiates.

a. They formed the Council of Elders in each clan, the wisewomen and wisemen who delved beneath the surface of their rites and sought the deeper meanings.

(1) At the Sabbats, they led the rituals, organized the gatherings, and expounded upon the meanings of the ceremonies.

4. Each coven had its own territory, which by tradition extended for a league in all directions (about 3 miles).

a. When a new coven hived off from an established one, they were expected to honor the league rule and move off away from the established territory.

(1) This allowed the new and old covens some elbow room and discouraged the new coven members from running to the old coven leaders whenever things did not go smoothly.

(a) It is impractical in a modern urban setting to observe the league rule, but new coven members should at least try to keep their distance from their old coven except during community gatherings.

(2) As mentioned above, neighboring covens might join together for the Great Sabbats in order to share knowledge, herbs, spells and (of course) gossip.

5. Every coven is autonomous

a. Each coven functions as its own authority in matters of ritual, thealogy, and training.

(1) Groups of covens who follow the same rites may consider

themselves part of the same tradition.

(a) Some traditions make provisions for the leaders of parent covens that have other covens hive off to receive recognition for their work.

b. The reputation of a coven in the community is many times all that other covens have to go on when determining whether it invite them to gatherings or not.

(1) This means that the integrity of the coven leaders coupled with the reputation of its members as being sincere followers of the Path is what a coven is judged by.

(a) The craft is a religion that is lived, and if the lives of this members do not reflect the teaching of the craft, then the reputation of the coven suffers.

B. Organization

1. Officers

a. Every group which hopes to accomplish anything must have people who provide leadership and organization and the craft is no exception.

(1) Most covens are led primarily by a High Priestess, who has gone through a lengthy training program in magic, psychic development, ritual and leadership as well as thealogy.

(a) During ritual the Goddess is invoked into the High Priestess and she is treated accordingly.

(b) Outside of ritual the High Priestess acts as the final authority when deciding coven policy, but to disagree with her is not an offense against the Goddess as some have espoused.

(2) In those covens that recognize the God as separate from the Goddess, the High Priestess shares her authority and responsibilities with her High Priest.

(a) As with the Goddess, the God is invoked into the High Priest during some rituals.

(b) In covens that do not recognize the God as separate from the Goddess, the High Priest is subservient and below the High Priestess is authority.

(c) It is extremely rare to find a High Priestess that is below or subservient to the High Priest in this day and age.

(3) Traditionally, the High Priestess is aided by the Maiden.

(a) The Maiden is usually a Priestess-in-training or a visiting High Priestess.

(b) Some traditions call for the Maiden to be the daughter of the High Priestess and in some cases this is satisfied by having the High Priestess 'adopt' the Maiden when she accepts her as a Priestess-in-training.

(c) It is the Maidens duty to assist the High Priestess during ritual by handing her equipment, keeping the candles and incense going, etc.

(4) Some Traditions make allowances for a Summoner.

(a) The Summoner, also called Puck, is responsible for acting as the private messenger of the High Priestess.

(b) He may be a Priest-in-training or simply someone who is capable of being seen anywhere without arousing suspicion.

(c) Along with the High Priestess, he is usually the only one who knows all the other witches in the area with the possible exception of the High Priest.

(d) He is responsible for the mundane matters of the coven such as contacting coven members when a coven-meet is called, overseeing coven finances, buying ritual supplies, coordinating gatherings and providing light for the High Priestess or the High Priest as needed during circle.

2. Finances

a. The craft is not for sale. There are no fees for initiation and it is considered a breech of ethics to charge money for coven training.

(1) Covens might charge dues to cover expenses for candles, incense, and other necessities but no one profits from commercializing the craft for long.

(a) One of the tasks normally assigned to someone who is about to undergo initiation is to bring a bottle of wine or to provide some homemade Sabbat cakes for the ceremony.

(b) This is to impress upon the new initiate that everyone is responsible for providing for the circle according to their ability.

(c) More often than not, the coven members provide more than expected. Not to show off or gain favor, but because they want to contribute and have the ability. After the gathering the remains are offered to the feathered friends or sent home with other members who may have a need.

(d) There is no shame in admitting a need and taking home any leftover food or supplies, because it was all given in the spirit of providing according to one's ability and you do the provider the honor of seeing that the gifts do not go wasted.

3. Degrees of Training

a. Most traditions possess a system of degrees to denote the amount of training that the members of the coven have undergone.

b. Some traditions, such as the Welsh Celtic tradition taught in Georgia, go from the sublime to the ridiculous.

(1) This tradition claims to have nine levels of enlightenment.

(a) Most of which their leader believes even he may never reach.

c. Happily for the rest of us mortals, most other traditions only recognize three degrees when they recognize any at all.

(1) The 1st degree is the degree of the Initiate.

(a) Training for this degree consists mainly of learning the mythology and cosmology of the tradition, psychic and personal development, Low Magic or spellcasting, divination, and healing.

(2) Once you attain the 2nd degree, you become an Elder in the Coven.

(a) Training involves learning the laws of the tradition, ritual magic, folklore, Spirit contact and trance mediumship.

(3) The 3rd degree escorts you into the wonderful(?) world of being a Priest or Priestess.

(a) Training focuses on rituals of life such as Wiccanings, blessings, handfastings, and funereal ceremonies as well as training in leadership and group dynamics.

(b) Inner teachings are presented during this training and the Priest/ess is offered the option of leaving the group to start a coven of their own or remaining to serve on the Council of Elders as a representative of the Ancient Ones.

d. Some traditions have pre-initiation degrees that apply to what is called 'outer-court' teachings.

(1) Many times these teaching will consist of courses very similar to the ones associated with this series of lessons.

(a) No matter what the degree structure is, the important thing to remember is that the material you are supposed to learn on

your way up is the foundation on which you build your future understanding.

(b) All too many people rush through the basics to collect as many degrees as possible only to find that they have wasted their time pursuing the illusion of prestige that goes along with the degrees and never gained the knowledge and experience the degrees are supposed to represent.

I. THE COVEN PERSONA

A. Group Mind

1. Just as a mob of individuals can be galvanized into acting like a senseless animal, a coven can develop a group mind with its own goals and orientation.

a. The orientation that a coven developes can be quite varied.

(1) Some covens concentrate on healing or teaching.

(2) Others may lean towards psychic work, trance states, social action or creativity and inspiration.

(3) While others seem to throw great parties.

B. Group Power

1. In the craft, power is another word for that energy which is the subtle current of forces that shapes reality.

a. A powerful person is seen as someone who draws power into the group, not out of it.

(1) The sources of inner power are limited.

(a) One person's power does not diminish anothers; instead, as each covener comes into his or her power, the power of the group grows stronger.

C. Group Consciousness

1. One of the laws of magic is that as thoughtforms are fed regularly they grow into self-sufficiency.

a. This is why religious sites that have been abandoned for ages still affect sensitive people who visit them.

(1) And why rituals performed the same way over and over again become more powerful with each repetition.

2. Once the thoughtform is fully formed it is brought into manifestation through repeatedly re-forming it.

a. Again, this is why rituals are performed over and over the same way.

(1) You are following a blueprint for a thoughtform and deviation produces a distorted thoughtform.

b. Once a coven has found its own orientation, it begins work on forming a thoughtform of the work it wishes to do.

(1) Eventually, the coven actualizes its thoughtforms and the group consciousness becomes a source of healing for the members of the coven and a reservoir of power that any member can draw on in need.

I. FINDING A COVEN TO JOIN

A. The Craft grows slowly.

1. Witchcraft will never be a mass-market religion, because it requires a great deal from its followers in the way of learning and practicing.

a. For this reason witches never proselytize.

(1) Prospective members are expected to seek out covens and demonstrate a deep level of interest.

(a) The strength of the craft is in the QUALITY of its members not the quantity.

B. Finding a Coven can be Difficult

1. Crafters are not usually listed in the Yellow Pages and rarely place classified ads.

a. However, they often give classes through Open Universities or metaphysical bookstores.

(1) And some Universities are beginning to offer courses about the craft in their religious studies programs.

2. The Circle Guide to Wicca and Pagan Resources

a. Guide published by Circle Publications in Wisconsin

(1) Serves as a resource guide to books, periodicals, arts, music, supplies and contacts in the Wiccan community in the United States, Canada, and Britain.

3. Occult Shops

a. Occult shops are usually listed in the yellow pages of the

phone book if there are any in your area.

(1) If you make a good first impression, or are willing to establish yourself as a good customer, you might be able to get some leads from the manager.

(a) Many times a group leader will leave a phone number to be given out to a prospective member that the manager feels is sincere.

(b) Getting that number does not guarantee that you will get into a group but you will be closer than you were before.

(2) Most occult stores have community bulletin boards that advertise festivals open to the public.

(a) Chances are you will meet Crafters who are already in a coven or are about to form one at these festivals.

(b) If not, at least you will have the opportunity to celebrate the season with like minded people.

(c) It would not hurt your chances to learn as much as you can about the 8 sabbats so you will know when to look for the festival notices.

(d) Once you are at the festival, you should show off any skill you might have. Music, juggling, or a good sense of humor breaks down barriers faster than calling cards and black robes.

4. The best route is through personal contacts

a. Most Crafters feel that when a person is internally ready to join the craft, s/he will be drawn to the right people.

5. As a last resort, you can form your own group.

a. You do not have to be an hereditary, or even an initiated witch to form your own group.

(1) Stewart and Janet Farrar have provided the necessary framework for the Gardnerian tradition in their books.

(a) And Ray Buckland has provided instructions on how to form groups around the Seax Tradition that he created.

b. The school of trial and error is also a very fine one, although training by an established group helps a lot more and with a lot fewer surprises.

(1) A Witch I respect very much once replied to the charge

that only an initiation can make someone a witch with the question "Who initiated the first witch?"

V. GUIDELINES FOR EVALUATING PROSPECTIVE COVENS.

A. Do Your Homework

1. Before you join a coven you should try to learn as much about the craft as you can from books and other readily available material.

a. This will prevent you from looking foolish to whoever you contact and provides you with basic information to found your judgement on.

B. Trust Yourself.

1. Always listen to the guidance of your inner voice.

a. Pay attention to your inner feelings in sensing whether or not to pursue study, magical work, or other aspects of relationships with those you encounter.

(1) If you get good feelings, gradually allow a relationship to unfold.

(a) If you get bad feelings, do not get involved.

(2) If you get mixed feelings, feel somewhat uncomfortable, or feel unsure about some group or individual, hold off on getting more deeply involved until you can identify where your feelings are coming from and what they are trying to tell you.

(a) It might mean that those you have contacted are involved in negative magic of some sort.

(b) Or it might mean that you are shy about meeting new people.

(c) It could mean that the people, while not working negative magic, are just not right for you.

(3) Meditate on your feelings

(a) Remember that the High Self can only speak to us through the Younger Self who then speaks to us through feelings and emotions.

(b) Seek out your inner voice and follow its direction always.

C. Beware of others who try to convince you that theirs is the only proper way of development.

1. There are many traditions and many paths of the craft and THERE IS NO ONE WAY THAT IS RIGHT FOR EVERYONE.

a. Groups and individuals vary in size, structure, methods of working, cultural roots, and other factors.

(1) You should try to connect with the path or paths that seem to harmonize most with your own vibrations, needs, and interests.

D. Beware of others who are overly quick to initiate you and make you part of their system of magic.

1. This is often a sign that they want to use you, your money, and your energy to feed their own ego trips and power games.

E. Beware of those who flatter you and nourish your Ego more than your Spirit.

1. They are probably trying to control you for their own devices and care little, if anything, for your spiritual needs.

a. On the other hand, beware of those who try to control you with intimidation, guilt and/or fear.

(1) Watch out for teachers who constantly point out to you how wise and powerful they are and how ignorant and weak you are.

(a) One who is truly wise does not have to call your attention to it.

(b) Actions speak louder than words.

VI. WHAT TO DO IF YOU HAVE JOINED THE WRONG GROUP

A. Recognize WHY you joined this particular group.

1. People first contacting the craft rarely enter a specific tradition out of deliberate choice.

a. Usually they are seeking 'The Craft' and they join the first group that lets them in.

(1) This group gives them a plan of study, often lasting a solar year.

(a) Then, if they seem to mesh with the other people of the group, they are initiated into it.

(b) Usually that coven has a specific orientation and tradition that it follows.

B. Making Plans to Leave

1. If you find that you are impatient or that you are not advancing as quickly as you think you should be, you may want to start making plans to leave the group.

a. This should be done as graciously as you can possibly manage.

(1) As a newcomer to the craft community you will not have much of an established reputation.

(a) And it is human nature to place more value on the story told by the leader of a group as to why you left, than your story, especially if it was a bad break.

(b) Unless the group and/or its leaders already have a bad reputation, in which case you should not have gotten mixed up with them in the first place.

(2) If you can get out of the group without causing conflicts or confrontations, do it, as it will then be much easier to build a good reputation in the community.

(a) And you will find it easier to get into a new group if they do not have to risk facing bad blood with another coven because they took you in.

(3) For your own sake, do not bad mouth your old group or its leaders.

(a) This only hurts you, as it tends to lower you in the eyes of the other crafters and it will eventually get back to the ones you are bad mouthing.

VII. WARDING OFF PSYCHIC ATTACKS

A. Get to Know Your Enemy

1. TRUE psychic attacks are VERY RARE.

a. There are few people with the knowledge and/or training who can launch an effective psychic attack.

(1) Most people who suspect that they are being attacked psychically are paranoid.

(a) The paranoia usually has its roots in guilt felt by the person who believes he is under attack.

(b) The guilt is normally related to some action or other, that the paranoid person has committed against someone else and the fear of the wrath or supposed power of the person he believes is attacking.

(c) This guilt and fear is what works on their subconsciousness until they start to manifest real symptoms or outward appearances of being under attack.

2. Look for a link between yourself and your enemy

a. If in fact, there really is someone trying to attack you psychically, they will need a link to you.

(1) Be very careful to dispose of all nail-clippings and hair, so that they do not fall into the hands of your enemies and practice restraint in giving out your picture.

(2) Wash all clothes that you are giving away and remove any personalized initials or tags that connect them with you.

(a) All of these items are connected to you through the Law of Contagion, and can serve as a link through which your enemy can reach you.

b. Check to see if any of these items may be in the possession of the person you suspect is attacking you.

(1) You should be able to remember if you have given anyone a lock of your hair, a photograph, or an article of clothing.

3. Seek out stories of failure on the part of the person you suspect is doing the attacking.

a. A large part of the success of the attack will depend on the faith of the victim that the enemy is truly as powerful as the victim believes the attacker to be.

(1) This faith not only reinforces the psychological effects of being attacked but the fear it creates opens a channel between the victim and attacker.

(a) Asking around should soon turn up stories of failure on the part of the attacker and this plants doubts in the victims mind as to whether they are truly at risk from this bumbler.

4. GET YOUR ACT TOGETHER

a. If you are under attack, it is at least partly your own fault, and you need to get your life in order.

(1) Take control of your life by cleaning your living quarters from top to bottom.

(a) This will reassure you that there are no hidden charms or fettishes hidden inside your space.

(b) If you discover any, then you can break the link by bathing them in the running water of a stream, canal or the waves of an ocean to wash away their power and then burn them in a fire to break any connection between you and them.

(c) Do not forget to check outside of your house for recent signs of digging which would indicate that someone has buried something there recently.

(d) One favorite place is under your doorstep so that you must cross it each time you leave or enter the house and outside your bedroom window.

(2) If you have been raised in any particular religion that you still feel an affinity for or have truly converted to, you might try praying to your deity for protection and forgiveness for whatever you have done to bring attack unto you.

(a) A good way to renew your faith is to sit down and read the entire book, scroll, etc, that constitute your holy doctrines which guide you through your life.

(3) Change your lifestyle if you feel that it has contributed to opening you up to the attack.

(a) Unfortunately we are judged by others according to the people we associate with and nobody needs friends who will turn on you.

B. Purify and Protect Your Home.

1. In addition to the physical cleansing of your home mentioned above it is a good practice to spiritually cleanse your home on a regular basis.

a. Natural cleansing agents such as sunshine and wind and also prepared solutions such as floor washes and powders that can be sprinkled into carpets or across doorways, etc.

(1) The sun has a disinfecting quality that is excellent for bedding and rugs.

(a) Remove all cloth covered furniture, bedding and clothing after it has been washed, and cloth floor and wall coverings and hang or place them in the full sun for a minimum of 6 hours.

(2) Open all the windows of your home and allow the wind to blow through your house.

(a) If there is no wind, then make some with a box fan, bought or borrowed from a local source.

(b) Every house has a natural inlet and outlet for air built into it. Light a stick of sweet incense and walk around your home with it. Notice whether the air coming from each window or door pulls the smoke of the incense out of the room or pushes it into the room. Also notice which windows or doors produce the strongest push and pull.

(c) Place the fan at the window which has the strongest pull of air inward, so that it pulls the air into the room. Another fan should be placed at the window with the strongest push out, so that the fan blows the air out the window.

(3) Choose an incense that appeals to you and fill the house with smoke from the incense while it is being aired out.

(a) An instant incense burner can be made from a pie plate with a can of playdough set in the middle of it.

(b) Shove the ends of stick incense into the playdough at an angle, so that the ashes fall out into the pie plate. Light the sticks and you are in business.

(c) An alternative is to use self-igniting charcoal with a powdered or resinous incense. Take a 2 quart saucepan and fill it half full with fine dirt or sand and set the charcoal in the center of the sand. Light the charcoal and place a few pinches of powdered incense or a few pieces of resin on the glowing coal.

(d) Do not place the incense burner too close to any walls, as the smoke will stain the walls. Turn off any negative-ion generators that you may have in the house as they will grab the smoke

out of the air and bond it to the walls and fixtures in your home.

(4) Scrub the floors and walls with a cleansing solution containing soap, water, sea salt and fragrances which you associate with cleanliness.

(a) Some people prefer the hospital smell that comes from using Lysol, others the pungent smell of pine oil, and still others the lighter fragrances of lemon oil or lavender.

(b) I would suggest staying away from cleansers that leave the smell of ammonia since that particular smell is often associated with stale urine.

(c) Any decent formulary should give several recipes for concocting your own floor washes, cleansing powders, etc.

2. Once the psychic atmosphere of your home has been cleansed, you will want to take measures to prevent any unwanted intrusions.

a. Setting wards at all the windows and doors will prevent any unwelcome entities from crossing your threshold.

(1) This is done after all locks and bars, if any, are in place and secured.

(a) Remember, on the physical plane it is best to use physical means backed up by psychic means, rather than to rely solely on psychic means, unless you like to live dangerously.

b. A ward is set by drawing, or tracing a protective sign such as the cross for christians, a banishing pentagram for witches, etc., at each of the windows and doors.

(1) Appropriate visualizations depicting what the protective sign is supposed to accomplish, will program it as you are drawing it.

(a) You can leave instructions for it to let you know if anything tries to get past it or, if you are afraid you might not be able to control your fear, tell it to stand its ground as long as it can.

(b) Personally, I prefer to visualize it as a local manifestation of the Goddess and thereby set up a magical link that allows the ward to draw on the natural protective urges of a mother for her young.

<1> It's true that, in this case, that is playing a bit of hardball, but I see no reason why I shouldn't feel as safe anywhere I am as I do resting in the bosom of my Mother.

c. As a last line of defense, you might want to borrow a page out of the ceremonial magicians book and cast a protective circle about your bed before you go to sleep.

(1) If you are planning to go out and do some work on the Astral Planes, it is almost mandatory that you do this to insure that you are not messed with while you are "oot and aboot."

C. Learn how to handle yourself when confronted by your attacker.

1. Sit or stand with your arms crossed over your solar plexus.

a. The chakra through which energy enters and leaves your body is located at the solar plexus.

(1) By blocking this chakra, you are denying the attacker any of your energy and preventing him from sending any of his into your system.

(a) The effect is heightened if you stand or sit in such a way as to be facing slightly to one side or the other of the attacker, in other words, do not face him front on.

2. Become aware of how you are controlling your eyes.

a. The key here is relaxation.

(1) If you find yourself staring, or transfixed, blink your eyes until they feel comfortable.

(a) Many forms of hypnosis depend on catching the eye and holding it until the subject tires enough to allow an opening.

b. Notice which eye of your attacker you are staring into and deliberately change your gaze to the other one.

(1) The eye which you find yourself staring into is your attackers 'strong' eye by which he 'fascinates' his victims.

(a) Changing your gaze to his 'weak eye' breaks his control over you.

(2) It takes a lot of concentration to keep your gaze on his 'weak' eye.

(a) But exerting this effort will distract you from his voice which he will try to use to 'charm' you.

3. Become aware of your personal zones and posture.

a. Get a book on, and study, body language.

(1) Body language is the non-verbal way your subconscious communicates how it is feeling to yourself and others around you.

(a) Without an understanding of how body posture can be controlled, other people can gain the upper hand by placing you in

subservient postures.

b. Learn how to recognize the positions and practice turning the tables on aggressors by trading position while you subtly invade their personal safety zone with a mildly aggressive move or two.

(1) This will remove you from being the one who is dominated, while it throws your attacker off balance.

(a) For the most part, people who will threaten you with psychic attack will not attempt to force their own will upon you physically.

<1> But in the off chance they might try, stay away from deserted or less than public places when confronting your attacker.

4. Do not overlook the obvious ridiculousness of the situation in your search for a solution.

a. People who attack or try to attack, others psychically take themselves much too seriously.

(1) The quickest way to counter an attack is to invoke your innate sense of humor.

(a) Smiling, with an occasional giggle or snicker, while your attacker is putting his curse on you, will send him into a fit of ranting and raving.

(b) Pretending to be looking forward to the curse will make him 'foam at the mouth".

(c) Asking if there is anything you can do to help will send him over the edge.

5. Whatever you do, DO NOT try to counter-attack your attacker.

a. This will lower your psychic energies to his level and open a channel between you and him through which he may successfully attack you.

b. This will play hell with your Karma and you will both be required to work things out before either of you can proceed along the Path of Return.

(1) Nor should you invoke the Crone aspect of the Goddess to punish him.

(a) The Goddess is not concerned about such matters in Her Maiden aspect, very forgiving of everybody in Her Mother aspect, and only interested in Justice in Her Crone aspect.

<1> This means that as Maiden, she doesn't care and as

Mother, she will forgive and not punish, but as Crone she will kick everybody's backside that is involved.

<a> There is a maxim of justice that - if there is a dispute - everybody is at least somewhat at fault.

<b> Therefore to serve justice - everyone must be punished.

<2> It is better to ask for mercy and let the laws of Karma even things out.

END OF LESSON EIGHT